A BRAVE NEW WORLD FIT FOR CHILDREN

Modules for a one-day seminar

A Brave New World Fit for Children

On the rationale behind the movement for Neighbourhood Parliaments of Children

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Module 1

Need for Neighborhood Parliaments

1.1. The two root problems

Buzzing session

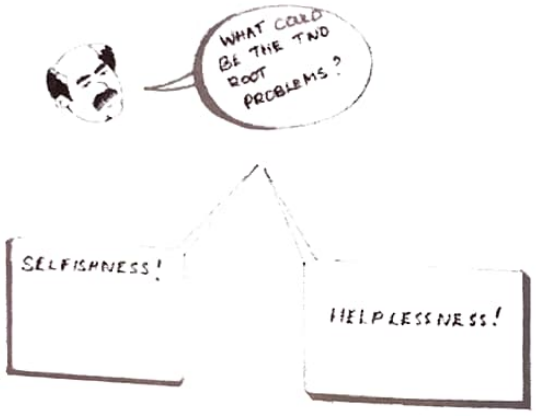
Participants are asked to do a buzzing session on the following questions. That means each one turns to one's neighbor and discusses with him on the basis of the following questions:

- What are the weaknesses of the current political system?
- What kind of a world would you want to have?
- We all want such a new world, why then is it not happening?
- What could be the two root problems?

After participants have formed into pairs and finished each question, the facilitator initiates a brainstorming session on each question, where the entire group is asked to give their answers to the question. The answers are preferably one-word answers or at the most one-sentence answers.

Each person is allowed only one answer at a time and he/she gets the second chance only when everybody else in the group has got the first chance. This procedure will ensure that nobody dominates by giving all the answers oneself and leaving others to remain passive non-participants.

As the various answers are given by the various participants the answers are listed on the blackboard or so. After each question has been brainstormed this way, the participants proceed for buzzing on the next question and the procedure is repeated.



After getting the answers for the fourth question, listed on the board, the facilitator guides the participants to arrive at a consensus regarding the two root problems. The facilitator takes care to ensure that the participants agree on the following two as the root problems i.e. selfishness and helplessness.

The procedure is to ask participants as they pinpoint a particular problem as the root problem whether that particular problem is caused by some other problem, until they agree on selfishness and helplessness.

1.2. The problem of Powerlessness

Facilitator asks the following question:

Suppose someone gives someone a slap on his cheek. What will happen?

Facilitator explains the following making it as interactive as possible:

One possibility is that he'll give back! But he'll hit back only if he feels powerful enough to hit back. If he's powerful enough, you don't need a conscientization programme, an awareness seminar, to get him hit back. It's in everybody's blood to ensure one's dignity, one's security, one's future and not to tolerate insult.

If one doesn't feel powerful enough, no amount of awareness, sensitization or conscientization programme is going to make him react. He would rather stomach insults and boil within and get sick in the process rather than react adequately.

Power is decisive when it comes to ensuring justice, dignity and future. Power should be in the hands of the people. People will not tolerate poverty if only it is in their power.

Modern irony: Those who have power don't have hunger and those who have hunger don't have power. Hence hunger persists, poverty persists and injustice persists. Power should come to the hands of the hungry, those affected. How do we ensure this?

- Power is to have an effective say.
- To have a say, effective or not, you need a forum. At least one person must give a listening ear to you.
- Society needs forums for collective articulation.
- The bigger a forum the more it becomes the game of the bigger voices, the more the small voices get drowned, and they go un-listened.
- Present day forums are too big.
- First level forums are decisive.

In modern democracy, we find a malicious plot to keep vast majority of people, the poor, voiceless. The basic forums, the first level forums, the constituencies at the base are all too big. Hence it all becomes a game of the big and the rich. The rich get elected and the rich make decisions in favour of the rich. The poor get cheated.

Indian irony: While India has an economic "boom" the proportion of the poor keeps increasing.

The solution:

- Make the forums small, handle-able by the poor. Have small sized neighbourhood parliaments accessible to the poor.
- Ensure a wider reach for the voices of the people by federating the neighbourhood parliaments at various levels.
- Bring the world back to the hands of the poor.

1.3. Structures are very decisive, they also lead to Selfishness and Helplessness

Facilitator can further continue as follows:

Even if people want they cannot be selfless if the structures are not conducive.

Example: A man in Kanyakumari district has four daughters. The man feels for the poor he comes across. He wants to help them because he believes in sharing his wealth with others. Still he backs out from doing that. Reason: as a responsible father he has to accumulate wealth to pay for his daughter's dowry. Thus even if he wants he cannot be selfless. The problem behind is a structure. A socio-economic structure called dowry.

Hence, it is not enough to inculcate values in people. It is also important to create structures that help to realize those values.

Right attitudes are crucial. But structures don't change by mere change of attitudes. They have an existence of their own.

1.4. Decisiveness of the political structure

Market game is played and participants are helped to make the conclusion that political power is decisive and it can change even economic power.

Market Game

Ensure various slips of paper to represent various denominations of currencies. (You may also get a few black and white print-outs of currency notes of various denominations).

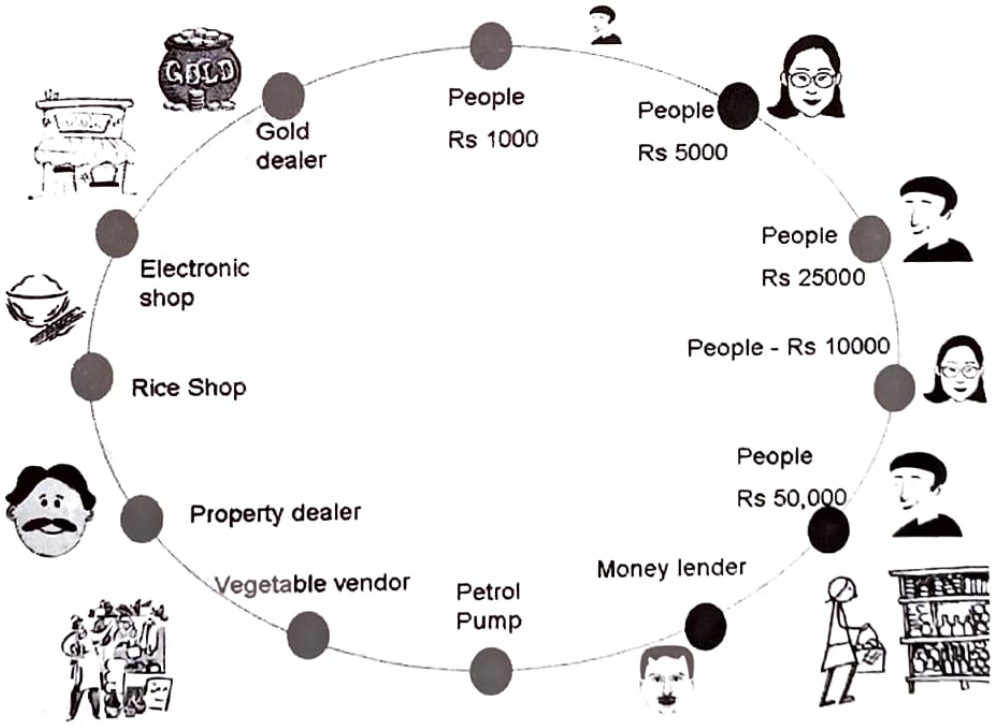
Ensure also that you have symbolic items for various things like gold, electronic items, rice property, vegetable etc. (These couold also be paper slips on which you write "gold", "rice", etc.).

Distribute the above ensuring unequal status among people, ie. with some being given more money or things, some less, etc.

Step 1

Create a market situation. Tell the participants that they cannot keep the money in the pocket, that they need to compulsorily trade. Tell them: "Do business, lobby, negotiate, cheat, do everything except physically harming others. Whosoever earns the maximum money will be the winner."

Step 2



Facilitator now acts like a prime minister and announces:

"Dear citizens we are inaugurating a new social order. All the currency you are holding is de-valued to ensure equality."

While people are reacting to it, the PM makes a fresh announcement, "Government is giving rupees 25 lakhs to every single family in the country."

Questions for discussion –

- How do you feel now?
- What does the game signify?

- There was an economic structure and a political structure. That is a money structure and a decision-making structure. Which was more decisive, the political structure or the economic structure? Why was it so?
- What are the implications of this for the social-change process?

The facilitator can use charts/white boards to list all the feedbacks given by the participants. Facilitator can conclude keeping the following points in mind:

- Without changing the political structure, social changes are not at all possible.
- Structures* of political power must be constantly in the hands of people.
- When the structure of political power is in the hands of people, the poor who form the majority will have justice done to them.
- Structure of political power – if it is in the form of neighborhood parliaments and multi-tier federations - will always be in the hands of people.

1.5. The Problem of Participation

The following first part of a dialogue session, entitled "Participating People", is acted out by the participants

Animator : Suppose your daddy has a niece. And, he is very much attached to her. She is getting married tomorrow morning. The negotiations of marriage have been going on for months. But your father has been kept in the dark. Just this evening, they are coming and giving your dad the invitation for the marriage. Would your dad attend the marriage?

The majority of the people : No, he wouldn't.

A few others : Yes, he would.

**Structures could be explained as systems frameworks, I as "the distindive and stable arrangement of institutions where by humans in a soceity interact and live together"*

Animator : Most of you say he would not go and a few of you say that he would. Now, let us ask: even if he goes, how would he tend to behave at the function?

Person I : His grudge would show on his face.

Person VII : He would be indifferent.

Person III : He would limit his involvement to the minimum.

Person IV : He would be fuming.

Person V : Every little thing could make him burst out and pick up a quarrel.

Person VI : He would look for an opportunity consciously or unconsciously to take revenge and teach them a lesson.

Animator : Why should he behave like that? Shouldn't he rather be happy that they have spared him all the trouble of negotiations and have called him to enjoy just the fruits and to have a good dinner and a good function?

People : No; no!

Animator : Why?

Person VIII : Because he was not a party to the decision.

Person IX : Because he was not consulted.

Person VII : Because he was not given importance.

Person IV : Because he was not treated as a person.

Person V : Because he was treated as an outsider.

Person VI : Not as someone who belonged.

Animator : Is it your father alone who would feel like that? Or just any person?

People : Anybody at all.

Animator : Even the least and the poorest?

People : Yes, very much.

Animator : That means it is something in the very nature or the essence of being a person to seek to involve, and to seek ...

Person I : to be given importance.

Person II : to belong.

Person III : to be treated as a person.

Person IV : to be consulted.

Person V : to be a participant.

Person VI : to be a person.

Animator : Shall we then say: To be a person is more than just being a human?

People : Yes. Very much.

Animator : Could we stretch a bit further and say that to be a person means to be a participant?

People : True.

Animator : In that case, would you say that to be a non-participant is to be a non-person?

People : Sure.

Person IX : He becomes a "nobody".

Animator : Would anybody like to be a "nobody"?

Person X : Not at all!

Person V : Everybody is made to be somebody!

Animator : Now, let us come back to your dad again. Like everybody, he wants to be somebody and he is treated as nobody. And he rages from within. And what happens if he continues to remain in that state for long?

Person II : He would get sick.

Person III : He would have blood pressure.

Person IV : He would have heart attack, rheumatism, ulcer, and what not?

Animator : Shall we say people who are treated as non-persons end up as a sick society?

People : Very much true.

Animator : And also a violent society?

People : Definitely.

Animator : Now, let us return to your dad again. Would he want to be consulted on everything, or only on certain things?

Animator : Let me put it this way: Suppose someone in Abbeville in Louisiana in America wants to have a shave, would your dad like to be taken into confidence?

People : No.

Animator : In what areas would he like to be consulted then?

People : In areas where he feels involved.

Person IX : In decisions that affect him.

Animator : And what are the areas where the decisions affect him?

Person V : Decisions at home.

Person VI : Decisions relating to relatives.

Person VII : And relating to people he feels close to.

Person IX : Village-level decisions.

Person I : Panchayat-level* decisions.

Person II : Block-level decisions. I mean, *Mandal***-level.

Person III : Decisions at district level.

Person IV : At state level.

Person V : National-level policies.

Person IV : Even world-level decisions for that matter. For example, when a decision was made to have war in the faraway Gulf, it left certain villages in Kerala starving.

Animator : So, your dad is affected by so many forces over which he has no control?

People : Yes.

Animator : Your dad is not alone in this. This is actually called the predicament of the modern man. What they call social alienation. Modern man feels he is an outsider. Such a

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* *Local governamce body in India.*

** *An Administrative division in India.*

lot of things happen without his being able to do anything about it. He feels helpless. He feels it is somebody else's world where he is nobody, where he is not someone who matters. He is sick in varying levels.

Person II : Can anything be done to bring the modern man out of this predicament.

Person III : It seems so impossible.

Person IV : It appears to be man's fate. To be condemned as a helpless person.

Person V1 : Condemned to be in pain. To be sick.

Animator : That is the dilemma. We want a world wherein everyone matters and is respected. And we cannot ensure a situation wherein everybody can be participants in decisions that affect them.

Person VII : Could you explain more? I don't seem to get it that clearly.

Animator : Let us take the situation at the village level. I know a village which has some 12,000 people. And the decisions that are made at the village level affect the participants. And, naturally they have to be consulted. And suppose you give them one minute each to give their opinion. How many hours would you need?

People : Two hundred hours.

Animator : How many days does that make?

Person IV : Nearly eight days.

Animator : So, if everybody sits in a general body for eight days and nights without going to sleep, without eating, without working, etc., you can give one minute each to comment on one problem. But neither do we have just one problem nor is just one minute enough. So it becomes...

People : Impractical.

Animator : What then is the way out?

People : ???

Animator : What happens often is some people say, "It is not possible to consult everybody; so, make us a committee; we will run the affairs for you". But, what happens along the process is that these people become "the village", they become "the ones who matter". And, others?

Person IV : Others become nobodies.

Person III : Become non-persons.

Person XI : They become second-rate citizens.

Person IV : They become alienated.

Animator : Now, let us ask again: does anybody like to be a second-rate person? Would you like to be one?

People : No.

Animator : What happens then to the majority of the villagers?

Person : They too would end up the way your dad would. That is, indifferent, apathetic, uninvolved, quarrelsome, etc.

Animator : What then do we do to get out of this situation and thus to give everybody the satisfaction that he is not left out? That he is not marginalized?

Person I : Why not we organize people into small groups?

1.6. Structures of Power for People

The facilitator explains the following making it as interactive as possible

Political Will

What is this "political will"? To put it simply it just means: those who have the power don't have hunger and those who had hunger don't have the power. Hence, the urgency to remove hunger was missing among the power circles, the circles that govern.

A statement made by a Prime Minister of India makes an intriguing illustration. He said they would eradicate poverty in 20 years (Or is it 30? I don't recollect clearly. I didn't seem to have taken it seriously.

Why 20 years? Why not now? The answer: For the Prime Minister, it is not that urgent a problem. For him, it is one among the many problems that along with others could wait. It is as if saying "Well, we know poverty exists, But what could we do? We have more urgent problems to attend". He doesn't feel the pinch of the hunger of the poor.

Suppose the Prime Minister's next meal is not assured. What would be the number one problem that the Prime Minister of the nation would address? Naturally it would be his own hunger.

But when it is the hunger of the millions it becomes for the one in governance, a distant problem, a problem that could wait.

This is what would keep happening if power is with the abundantly fed.

Could we ensure that power on the other hand is with people who have hunger? Could we ensure that it is the people at the base who do the governance? It seems very much possible.

Tools of Power

For the poor to exercise power thus and for them to govern, the requisite is that the tools whereby power is exercised in societies and nations go to the poor, to the people at the base. And what is power?

Let's give a practical definition: to have power is to have one's say in such a way that what is said matters. I say, "Let it be done", and it is done - that is power. It is to have in other words an effective say.

How do you exercise this power? The answer should be simple. If power is having an effective

say, the first thing to assure yourself is to have a forum where you too have your say. You need to have "talking-forums".

Hence the role of parliaments in democracy. The root word in Latin for parliaments is *parlare* and it means to talk. Parliaments are talking forums through which people exercise their right to have an effective say. You could see various such talking forums in democracy. Like Rajya Sabha*, Lok Sabha**, Legislative Assembly, and Legislative Council.

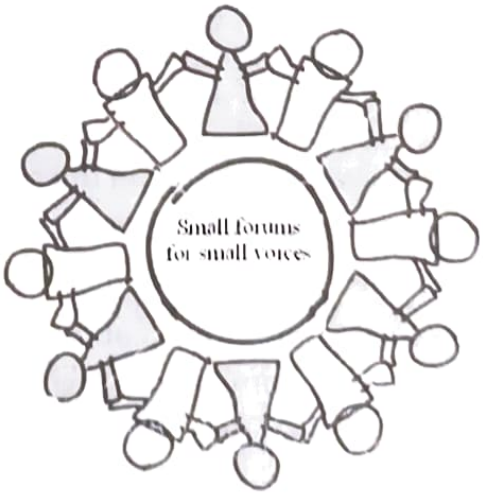
What is even more important are the parliaments that are not even called parliaments. I mean the electoral constituencies. Each electoral constituency is a parliament where people, though in a token way, and though just once in five years or so, do the talking.

This way every citizen, being equipped with a parliamentary constituency, a legislative constituency and a panchayat constituency, is supposed to be powerful. But is he?

Bigger forums & Smaller people

One hitch here comes from a very simple principle: the bigger the forum you have, the bigger a voice you need to get across and the smaller voices get lost. Our constituencies tend to be too big for the "small people".

Say for example one Mrs. Nirmala from below-poverty-level family wants to get herself heard in the parliamentary constituency of Nagercoil, in Tamilnadu.



Will it be possible for her? The parliamentary constituency will be too big a forum that she gets lost. She becomes powerless. All she could have is a token voice —

*Council of states in india.
**Lower house in Indian Parliament

once in five years — by way of choosing a candidate. Even then, as the constituency is so big she wouldn't even get to see the candidates, let alone talk to them. And while trying to choose the candidates, at times she is left with no choice at all: none of the candidates is satisfying.

It also tends to be a choice between the devil and the deep sea. She is not strong enough to field another candidate by herself either. That is, for her, too big a game to handle. She ends up feeling helpless, alienated and frustrated. She could wait for next five years. But next time around may not mean any better prospects either.

The system is such that those in power, with the immense visibility and vast resources of money that come to them through various manipulations, keep entrenching themselves in the positions, putting down every threat to their power. Mostly Mrs. Nirmala will be condemned to choose between the same persons, or their progeny, for many more elections to come. This happens every time when the talking forums are too big: the small voices get totally lost.

What is the way out?

The option would be to make the parliaments small and accessible to small people. Something along the lines of what Mr. M.P.Parameswaran of Kerela Shasthra Sahitya Parishat proposes as a new election system. Let me explain his proposal in detail adding some of my own mix.

For him, we should begin the election at the level of neighbourhood parliaments of not more than eighty voters: Those elected should form the village parliaments; and village parliaments elect the panchayat parliament, and they in turn elect the block parliament, and this way come about District parliaments, State parliaments, and national parliament.

Even the parliaments at levels other than that of neighbourhood should not have more than about eighty voters. The reason: We want to ensure that these parliaments too are face-to-face communities

that allow members to get to know one another's strengths and weaknesses better.

As Gandhiji remarked, one cannot go on fooling for long a face-to-face community.

1.7. The Forums have to be effective

If THE FORUMS HAVE TO REPRESENT THE VOICE OF THE PEOPLE AND TAKE DECISIONS AT A WIDER LEVEL THEY HAVE TO BE

- Federated, and federated in such a way that at every level it is small enough, in size, so that small voices too are heard. It also has to be an inclusive forum so that everybody has an access. Thus we will need a multi-tier global federation of small forums.
- Federated in such a way that people at the base should be able to take the reins in their hand and should have the power to call back the representatives.

Recall-facility

And what do we do when someone whom we elected at one level of the forum to the level immediately above it, fails to represent the concerns of the people who elected him? We should then have recourse to call-back facility. The members will come together and by a majority decision call back the representative/s and depute some others in their turn.

Subsidiarity

We must also ensure that the guiding principle for the functioning of this network at various levels is **subsidiarity.** This means that whatever we can get done at a lower level is done at that level and not taken to any higher level. The higher level forums are to take up only those matters that the forums at levels lower to them are not able to handle.

This way we could ensure vitality, dynamism, sense of belonging, partnership and fulfilment at the lowest levels where they are very much needed. To help this process each forum beginning from the one at the neighbourhood is to have its own "ministers" i.e. president, vice-president, secretary, joint secretary, treasurer and "people responsible" for various concerns felt at the particular level.

Convergence

We would also need the principle of **convergence**. This would mean: Whatever could be routed through these forums at various levels are routed through them. That means, once you have, say, neighbourhood forums, every government scheme should function as if the neighbourhood forums are the channel through which everything is directed.

Self-help groups, choosing beneficiaries for various schemes, allotment of loans and subsidies, implementation of certain projects etc. should have the neighbourhood structures as the pivot around which everything revolves.

Optional group discussion

What are the dissatisfactions in the present day democracy?

How does it lead to a systematic corruption system?

How does it lead to violence?

How does it lead to dynasty politics?

Module 2

Dream of a New Structure on World Governance

Get the participants do a group reading of the following. They may take turns in reading aloud a paragraph each.

Dream of a world where no direct elections to national parliaments take place. Nor direct elections to state assemblies. Not even to panchayat* councils.

Dream instead of a world where parliaments come to the streets. The whole world gets organized into neighbourhood parliaments of about 30 neighbouring families. Each neighbourhood of 30 families becomes a kind of a mini-world or a mini-nation.

Each neighbourhood parliament has a neighbourhood cabinet, with a neighbourhood prime minister and neigbourhood ministers for various concerns like health, hygiene, environment, income generation, children' welfare, adolescents' guidance - and what not - that are relevant at its level.

Each neighbourhood parliament chooses its delegates to represent them at the village parliament. It too has its cabinet with a village chief-minister and village-ministers for concerns that pertain at village level.

* *Local governance council*

Next come the third level parliaments, panchayat parliaments and their cabinets.

Thus come about respectively block parliaments, district parliaments, state parliaments, national parliaments, international regional parliaments and finally the world parliament (mind you, not United Nations but a world parliament) – each with its cabinet.

The whole process is guided by certain principles:

1. Principle One: Principle of Numerical Uniformity.
2. Principle Two: Principle of Smallness of Size.
3. Principle Three: Principle of Recall.
4. Principle Four: Principle of Subsidiarity
5. Principle Five: Principle of Convergence.

Principle One: Principle of Numerical Uniformity.

Once you have a certain number of neighbourhood parliaments you can automatically have a "village"- parliament; and once you have a certain number of "village" parliaments, you can have a "panchayat" parliament; and so on.

Hence no big "villages" and small "villages" and big "districts" and small "districts" and so on. Actually the present territorial designations like that of the block, district, state, nation and the world are not in vogue any more. What we would have rather are various "tiers" or "levels" of parliaments. Like first level parliament (meaning neighbourhood parliament), second level parliament and the like.

Principle Two: Principle of Smallness of Size.

No more are parliaments with 500 and more members. It is a small, discerning community at every level.

(The ideal number of members here? Said Mr. P. Parameswaran of Kerala: "Not more than eighty five." Observes Guruji Rishi Prabhakar: "Eighty five would be too much. It will still give a lot of scope for majority-minority confrontations. Why not the scout number, that

is, 36?" The neighbourhood parliaments alone, in that case, can have a bigger number i.e. 30 families and not 30 individuals).

The advantage here: Everyone knows everyone face to face. And everyone's weaknesses and strengths. One cannot go on fooling, as Gandhiji observed, a face-to-face community for long.

Principle Three: Principle of Recall.

You don't need to wait for five years to call back a candidate whom you "elected" from one level of the parliament to the next. As you are a small community at each level of the parliament, you can convene your parliament any time you want and decide together to send someone else who would explain and represent your concerns better.

Principle Four: Principle of Subsidiarity

Subsidiary units get the focus here. Vitality, dynamism and power are concentrated at the lowest levels possible. No business that could be handled at a lower level is taken to any level above it. Higher levels deal only with those matters that the lower levels cannot handle.

Principle Five: Principle of Convergence.

This means once you have such a network everything converges at the network. Everything is done through it. This reinforces the structures further and further. Thus whether children's programmes, adolescents' programmes, self-help groups or what not, everything is referred to neighbourhoods & their representative networks.

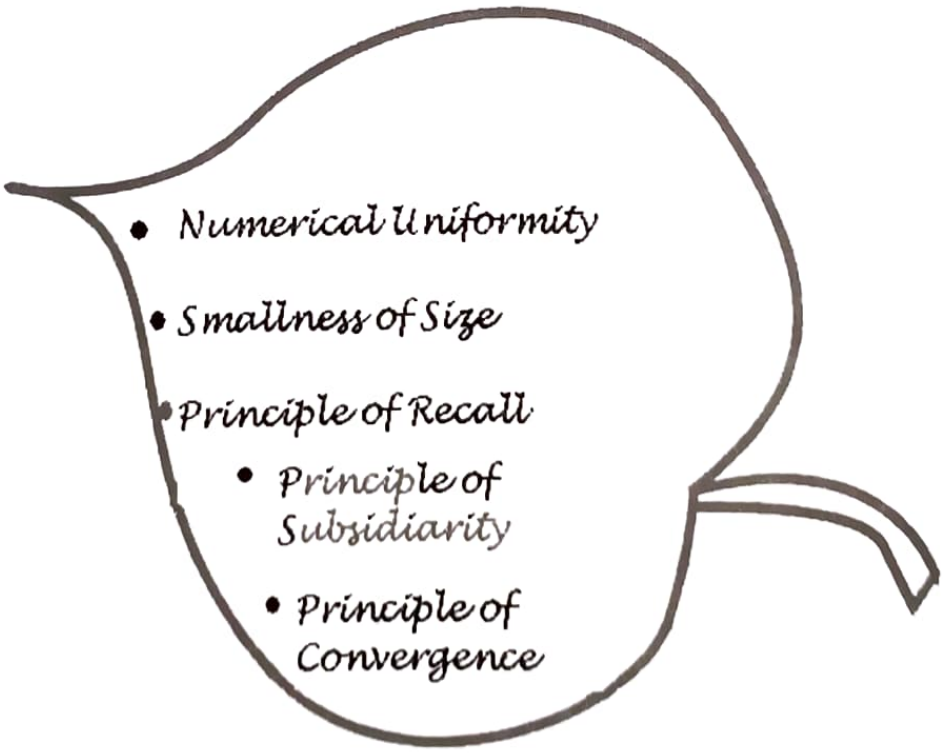
Well, what would be the world like if this dream were to be realized? Could you detail it out and tell us? What all would be there and what all would not be there?

Suppose this comes true. What will the world be like?

What evils wouldn't be there and what good things would be there?

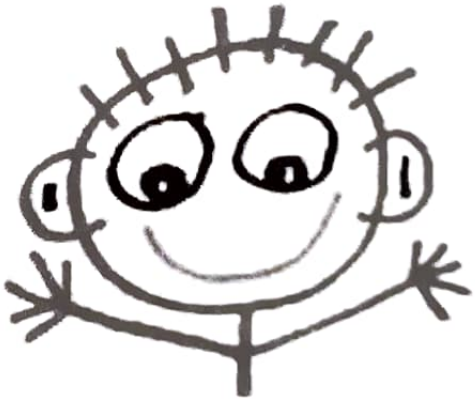
Get the participants to form themselves into small groups to discuss on the above two questions. Emphasize specially that at this stage

they are to concentrate on the possibilities only and not on the impossibilities and difficulties which we could take up later for discussion. People need to be energized by the possibilities of a dream to be enabled to face the difficulties involved. Any solution brings with it its problems. Unless they are sufficiently convinced of the solution they will not have the motivation to tackle related problems if any. Focusing on the difficulties first, drains away the energy meant to even think about the possibilities and they become non-starters..



Module 3

Integrating Sociocracy



When we circulated the dream of neighbourhood parliaments through internet, someone wrote back to ask, "Have you heard of sociocracy.?" We went googling for sociocracy. We were fascinated by the concept. We found much in common. We established a link with the leading advocates of sociocracy. We wanted to work together. We feel the promoters of neighbourhoodization would be better equipped if they are also thorough with the concepts and techniques of sociocratic decision making process and especially its election process. Hence this session.

Sociocracy goes beyond the frustrations felt in the present day democracy.

Question for buzzing: What could be the problems with the present-day democracy?

After the participants have shared their answers, include the following.

1. The present democratic system is inherently violent.

   The system is one of rule by the majority and one cannot keep being in the majority unless one keeps ensuring that the minority remains suppressed. And wishing the

suppression or suffocation of others is violence however subtle and nonphysical it is.

2. The present democratic system is inhuman and depersonalizing.

   To be a healthy human person is to wish everybody well. To keep wishing the suppression of others is inhuman and depersonalizing.

3. The present democratic system is systemically prone to corruption and dynastic rule.

   The present day democracy has huge electoral constituencies. Bigger constituencies require big visibility to get elected. Big visibility and big image-building requires a lot of money investment in terms of media and other publicity measures. And once you invest competitively in such measures you want to get back what you invested and you end up becoming corrupt.

   And once you have spent a life time investing your time, talent and money in such image/visibility building, you don't feel like bequeathing the benefits to anybody else except to your own progeny. So more often than not you end up with a dynastic rule.

4. People are treated more like masses and vote-banks to be manipulated rather than as participating persons.

5. People who are to rule lose control over the processes and become nobodies.

Let us now stop this list of inadequacies and proceed to the alternative proposed by Sociocracy.

While democracy is rule by the demos, Sociocracy is rule by the *socii*.

Demo stands for masses or population. *Socii* stands for companions, people in fellowship, people in interaction, people coming together as social units, as groups. Groups, or "circles" as they call, gain prominence here.

Sociocracy had its beginnings in Quaker communities where things were decided on the basis of consensus or unanimity.

One of them, Kees Boeke and his wife Betty Cadbury, tried to put the principles in practice in a school they conducted.

Gerard Endenburg, a student from the school, later formulated it as a science system. He toiled with a problem. He felt consensus may not always be a realistic ideal in decision-making. Another word dawned on him as the solution. The word is consent which when put into different words would be "no objection".

An engineer, his explanation is in terms of how a machine functions. Unless all the parts of an engine give a "no-objection" to the functioning of other parts, the engine will not be able to function.

You may not be able to be in full agreement, but you can choose not to object, to say it is not beyond your tolerance limit. Every sociocratic decision is to be done with everybody's consent. Everybody is important and everybody counts. Naturally, this cannot be done in bigger circles.

Accordingly Sociocracy proposes four principles for its decision-making process:

One: Principle of small circles.

Two: Principle of double-linking (A member from each circle becomes a full decision-making member in the higher circle, ensuring multi-tier federation and intercircle communication.).

Three: Principle of decision by consent

Four: Sociocratic elections.

The participants will do well to have an experience of sociocratic decision-making. We will later have one demonstration. That is on sociocratic elections.

Appendix: 1

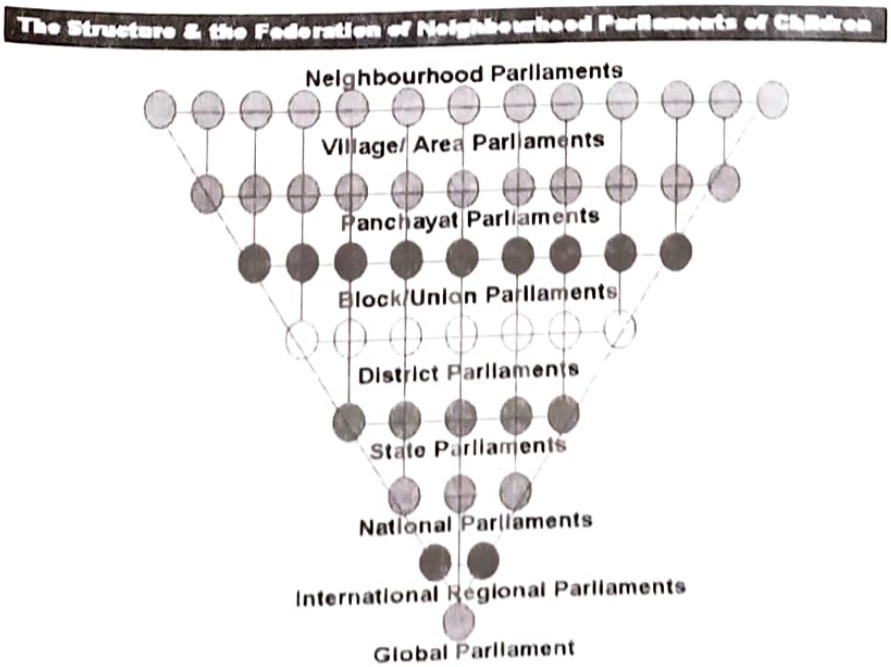
Conducting a Sociocratic Election

- Make everybody sit as a face-to-face circle.
- Announce the task for which you need a person to be elected. For example, "To be the president."
- Get everybody in the round to take turn to explain what the particular task involves. That is, for example, what does it mean to the president at this particular juncture, what responsibilities to shoulder, what challenges to face, etc.?
- After everybody is given a chance to explain the task, get to the next round. That is to get everyone share what type of a person we would need to shoulder this task. Of what qualities, competence, background, etc.
- Give everyone a slip of paper.
- Get everyone to write one's own name on the top of the slip.
- Give them a minute or so of silence to choose the person one would propose for the task and ask them to write that person's name under one's own name written earlier on the top of the slip.
- Arrange the proposal slips according to the names proposed.
- Get each slip, call out each proposer to explain why he or she proposes that person.
- Once everybody has given the reasons, ask the participants if anybody would like to change the proposal.
- If anybody wants to change the proposal, he or she can get back that particular slip and put that in another heap. But before doing that he or she has to explain to the whole group why he or she is changing the proposal now.

- Once the opportunity is given for changing the proposal, the facilitator sees who could be the person for the task based on the arguments forwarded, announces the name tentatively, and asks if anyone has any objection to his election.
- Objections have to be argued and paramount. That is given with a reason that is serious enough to consider re-election
- Even if just one person objects and has serious enough objection, the facilitator tries for the next leading candidate and similarly asks if there is any paramount objection for that person.
- If nobody has an objection, the facilitator announces: " Let us celebrate, we have a person for the task."

The process is transparent and enjoyable though it takes more time the first time. And since in every circle there are plenty of tasks to be performed, almost everybody, even those not elected, gets affirmed. And a culture of mature acceptance of differences and realities comes in.

Appendix 2



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The process is time consuming and enjoyable though it takes more time the first time. And since in every article there are plenty of tasks to be performed, almost everybody, even

3. And a culture

Advantages and realities comes in.

A BRAVE NEW WORLD FIT for CHILDREN